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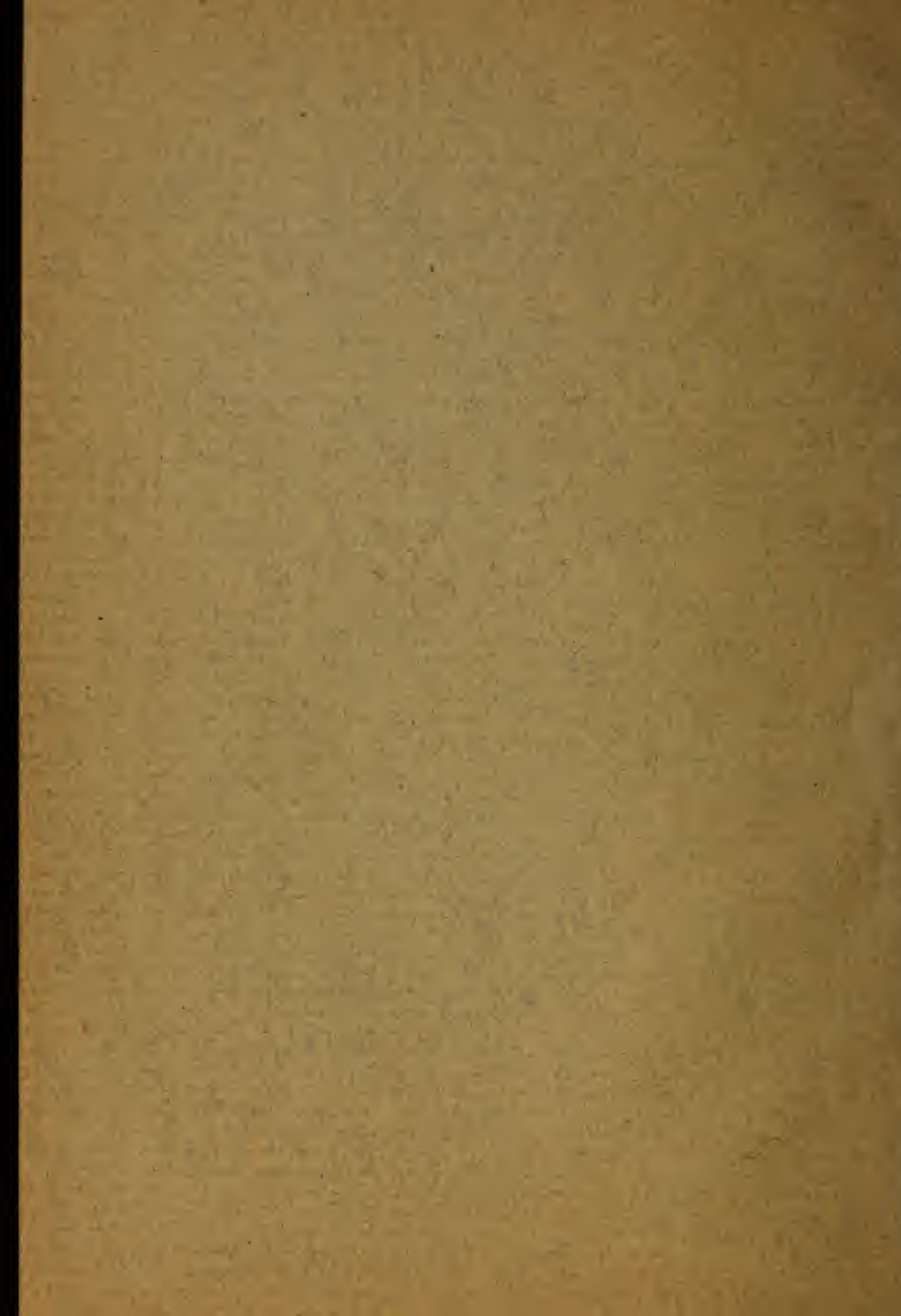
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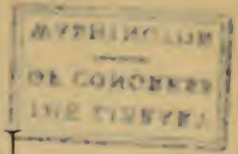
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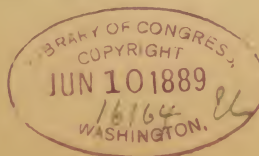
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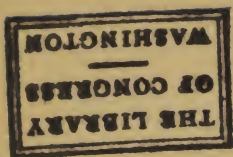
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J. H. BOYET, D. D.



INTRODUCTION.

A FEW things are necessary to be said by way of introduction. In the early part of August 1888, I visited Eureka Springs for my health. On the way there I met a man from Springfield, Missouri, who was a Christian Scientist, and I believe connected with a school of that kind. He paid no attention to the gentlemen on the train, but sought every opportunity to talk to the ladies, and spent his time in pressing the claims of his theory of Christian healing upon them. This fact provoked some unfavorable comment. I knew nothing of his theory, and, although the man had a bad countenance, I put him down simply as a crank. I obtained from him a circular from their school and a printed copy of their rules to patients, which impressed me rather unfavorably; though not being able to con-

nect it in any way with their theory, of which I knew nothing, the impression did not amount to much. During my stay at the Springs there was a debate between one of the Scientists, a Mr. Waudell, and a Mr. Shelton, pastor of the Christian Church at Little Rock, and I attended several times. Mr. Waudell seemed so meek and Christ-like, and Mr. Shelton appeared so vindictive, that my sympathy naturally went to the Scientist. Mr. Shelton frequently denounced Christian Science as Free-loveism and Mormonism, but as Mr. Waudell said nothing that I could so interpret, I regarded it as a little piece of persecution, and so expressed my convictions, notwithstanding the fact that Mr. Shelton repeatedly said that he had studied the theory. They were only discussing the question as to whether the blessings of the Gospel extended to the healing of the body, and I did not know what the theory was, or that they had any, except a supposed scriptural theory.

During the following winter Drs. Gibon and Boynton visited Honey Grove for the purpose of introducing Christian Science in the town, and Dr. Boynton visited my house. I found him quite agreeable and talked with him at length in regard to the Eureka debate and the power of God to heal the sick. My convictions in regard to it were not crystalized and I was willing to hear him kindly, though he advanced no special theory. They began practicing in the town, and reputable people claimed to have been cured. This provoked a great deal of dispute, and I expressed the belief that there was something in it.

One day I met a couple of respectable ladies on the street, and in conversation they solicited me to join the class and take lessons. The best excuse I had at my command was that I could not afford to pay the fee of twenty-five dollars. They insisted that I would be able to understand it better than some others, per-

haps, and asked if I would take the lessons provided they would see the fee arranged. I agreed to do, so provided it did not conflict with my pastoral duties. I was afterwards notified by a member of my church that the matter was arranged, and I took the full course of lectures, studying every principal involved as well as I could and taking notes as I went along. I took special pains to ask questions whenever I had the least fear that I or the class might not understand a proposition, or the principle involved. Whenever a proposition was laid down which I thought to be in conflict with established laws, or detrimental to the public mind, I would not only call attention to it in the class, but would speak of it to the pupils separately, in order that my conclusions might be corrected, if wrong.

I do not pretend that I have reached the same ethical conclusions that have been reached by other members of the class, but I do claim that I have given

the subject impartial study, and questions touching my most serious objections have been put to the teacher and members of the class and they have never been answered satisfactorily, nor has my understanding of the theory, theology and creed ever been questioned in any private conversation. My sermons on the subject were preached to large audiences, and the privilege of asking any question was granted with the promise of a frank and public answer, and none have been asked.

Those who have heard the matter talked on the streets have doubtless heard enough said in one way or another to convince them that I have given a fair exposure of Christian Science as taught by Dr. Gibon.

The treatment I received by the teacher and the class was of the kindest nature and for them personally I cherish the kindest personal feelings. Some of them I have known for years, only to admire their kindness and purity of life.

As to the theory they have adopted and are innocently using in the belief that it has power to produce phenomena, I have no respect whatever, and in exposing it, I do so believing it to be the most ingeniously devised and the most subtle and destructive form of infidelity and anarchy with which I have ever met.

I say here, as I said at the close of the lectures, that I came out a better Christian than I went in—not that the theory did me any good directly, but because orthodox christianity was put to the severest test, and after wading through all the differentiated metaphysics incident to such a test, I came out more firmly fixed, if possible, upon the solid rock of Christ's vicarious work. The errors are not difficult to see, but the fact that pupils are usually first inamored with the idea of phenomena seemingly produced by the system in the recovery of some one, together with the gradual development of the theory, most persons come out believers, or

too much compromised to rise above it. An experience meeting is held after every lesson, for the purpose of confirming the faith of the pupils and to prevent open opposition afterwards by those who are liable to react; and those who are not guarded in the wording of their expressions will come out very much hampered, whether they believe the miserable nonsense or not. This little book is therefore intended as a warning against the class room, as well as against the destructiveness of the theory taught.

In giving this exposure to the public I will say that I have never been obligated not to do so, and have performed the task in the fear of God and for the good of society.

THE THEORY.

CHRISTIAN SCIENCE starts out with an absolute negation of all evil as an entity. The Scientist proposes to show that there is no evil, no sin, no devil, no disease, no death, that it is all a false claim of the carnal mind,—that the carnal mind is a lie, and that a lie is nothing claiming to be something. X

This primary proposition with the several secondary ones, he proposes to prove by the aid of Scripture, reason and demonstration.

The Science professes to be metaphysical strictly, looking at every question from the standpoint of mind or spirit, and excluding everything else that seems to be. It proposes no cure for disease, for there is no disease, and it only proposes to make the patient conscious of that fact. It proposes no remedy for sin, for there is

no sin. It only proposes to make us conscious of the fact that sin is impossible. It does not propose to overcome the devil, for there is no devil to overcome. It only proposes to make us conscious that all is good.

Another explanatory statement of the position is that we do not deny the appearance of evil, but that we are deceived by the outer senses—that the outer senses belong to the carnal mind—that the carnal mind is a lie, and a lie is nothing, claiming to be something.

It first assumes an hypothesis and then reasons from that hypothesis.

The first hypothesis is that God is omnipresent, and then claims that if God is omnipresent, nothing can exist outside of Him.

As one hypothesis must be examined at a time I will examine this one with the conclusion, before stating another. And to do so we must first learn what is meant by omnipresence. This we shall learn, so

far as the Science is concerned, from the conclusion, "Nothing can exist outside of Him." As nothing can exist outside of God, and as whatever is inside of God pertains to Him, there is nothing but God. Omnipresence, then, according to the Science, is God to the exclusion of everything else. We now have the hypothesis stated and defined. Is it true? Omnipresence means, presence in every place at the same time. If omnipresence means "presence" at every place or any place we will readily see that we must define the word "presence." Presence means, "The state or condition of being present; being, or situation within sight or call, at hand, in the same apartment or division of space, or the like—opposed to absence." It will now be readily seen that presence, or omnipresence involves the idea of two or more; since where there is only one there is no presence. Because to occupy the same division of space is to occupy it with another.

It will now be seen that the only way to extricate the hypothesis from the difficulty is to grant that omnipresence is not really meant, but that God is everywhere at the same time. It is fair to say that we believe this to be what is meant, and we shall now proceed to examine its consistency. If a special revelation be left out of the count there can be but one way of determining the truth of the proposition, and that is by universal consciousness. Let us see. Is a consciousness of God's existence universal among men? We may say that we believe all men to be conscious of God's existence, but that belief is not a demonstration. We cannot be conscious for another, and whatever we may say about the consciousness of another, which contradicts the statement of that person, is less than belief, for it is not based upon any kind of evidence, it is only an opinion. And it forever remains a fact that there are atheists who claim not to be conscious that there is a God. Thus we

cannot know that a consciousness of God's existence or presence is universal among men. Therefore the hypothesis fails with the failure of universal consciousness. But we will even go further and examine one other claim, which might be made, though ridiculous in the realm of scientific demonstration. It may barely be claimed that God exists where there are none to be conscious of His existence, or presence. But how can science demonstrate the proposition? If there is a place where there are no human beings to be conscious, and the existence of God is only demonstrable in human consciousness, then there is a place where God's existence cannot be demonstrated, and thus the hypothesis fails again. But we will now go one step below the ridiculous in scientific demonstration, and grant that one human being may claim to be conscious that God exists everywhere. In this case the consciousness of one individual must extend to every place. Consciousness is "the

knowledge of sensations and mental operations, or of what passes in ones own mind; the act of the mind which makes known an internal object." Thus we see that consciousness is internal and not external of one's self, so the conclusion is inevitable that if the consciousness of one person demonstrates God's existence at every place, it also demonstrates the internal existence and consciousness of one person at every place. Now we hold that the term internal is relative and that if any one person has an internal the same person has an external—hence if the internal is everywhere the external is outside of everywhere. This also brings us to another ridiculous conclusion which is, if omnipresence means existence everywhere we have in one human being something more than omnipresence since that one person is externally outside of everywhere.

We boldly claim that these conclusions though perfectly logical are ridiculous in

the extreme and must necessarily crush the scientific idea of God's omnipresence. Thus far we have ignored the Bible entirely, but as Christian Science graciously admits the Bible to confirm whatever may be already proven or demonstrated, we will now see if the Bible confirms the scientific idea of omnipresence. But let us not forget what that idea is, (i. e.) that God is so essentially and substantially present everywhere that nothing can exist outside of Him. In Gen. 1:2 we learn that the Spirit of God moved upon the face of the waters. This would be impossible, scientifically, if the waters were not outside of God. To move upon is to come in contact with by moving towards; and if the spirit of God came in contact with the waters there was a time when the contact did not exist.

Again in Gen. 1:27, we learn that God created man. We will first notice the word create. It means "To bring into being; to form out of nothing; to cause to

exist." Now did God create something outside or inside of Himself? Scientifically speaking whatever is inside of a being pertains to that being, and if there was a time when God created something inside of Him, there was a time when that thing did not exist in him. If this is true, then there has at some time been a change in God's internal being. You may call it a thought of God or what you will, but it amounts to an internal change, and who will say that God is not the "Unchangeable One?"

If God has had no internal change he has created something outside of Himself, and if outside of Him, something exists outside of Him. But what was it He created? It was man. Not a thought; but something that could think. The distinction between God and man is not, as between the thinker and the thought, but as between two thinking powers, one the greater and the other the less. Now let us see what that man could do. In Gen.

iii:8-10 we learn that the man hid himself from the presence of the Lord. This could not be true if man was scientifically speaking inside of God, for in that event they would have been occupying the same apartment or division in space.

The writer should not be understood to teach that God does not in some way manifest His presence or power to be present everywhere. But that He is present everywhere to the exclusion of everything but Him is contradicted by reason and scripture and by this contradiction of the first hypothesis we deny the theory of Christian Science.

The essential omnipresence of God should never be denied, but to affirm it upon the scientific principle that no two things can occupy the same space at the same time is utter nonsense.

The second hypothesis with which Christian Science proceeds is that God is omnipotent. The conclusion from this hypothesis is that nothing can exist without Him.

To admit or deny the hypothesis without first knowing what the Scientist means by omnipotence would amount to nothing. If the question is asked, Do you believe that God is omnipotent? Most people would answer; yes. But the critical investigator would ask, what do you mean by omnipotent? This can only be determined by the nature of the conclusion. It will be observed that the hypothesis involves not only the idea of existence, but of power also. Therefore it will be seen that the conclusion means that nothing can exist without God's power to give it existence, and to maintain that existence. Thus we see that omnipotence, according to Christian Science means, the only power that can give or maintain existence. Is this true? The discussion of this question is very much narrowed by a denial of the real existence of anything but mind; that whatever else may seem to exist, does not exist in truth. We are not bound to make this concession, but

that we may go to the bottom we can do so and still approach the question with a bold and steady front.

We will claim first that if there is nothing but mind, there is nothing to influence mind except mind, because nothing is nothing, and can have no power or influence whatever. Now we ask; what is it that causes the apprehension of evil? Do you say it is nothing? Nothing can not produce something, and an apprehension is something produced in the mind. Do you say the apprehension is a deception? Then what produced the deception? Call it what you will; it is something produced by a cause adequate to the effect. Will you claim that the cause is a part of, and resident in, the mind? Has God made a mind for the purpose of having it always frightened with ghosts and hobgoblins that never existed? The conclusion is too absurd to be entertained for a moment—and yet that is just what He has done, or else there is another power

adequate as a cause to the effect.

But it is claimed that God made man in His image, and then man made his image, body or shadow in which there only seems to be evil. Here we have the whole theory of seeming evil in a nutshell. God is perfect and has made a perfect image of Himself but when that perfect image is copied it looks like the devil.

It is useless to pursue this thought any further. God is either directly or indirectly a perpetual deception, or else there is another independent existence. And now as the Bible is to be admitted by way of confirmation, and as a deception is a lie, we need only to remark that the Bible declares the Devil to be a liar and the father of lies.

The merest tyro in metaphysics will now see the hypothesis is not only overthrown and the existence of something which God did not make, established, but, also, that, something is evil.

Omnipotence means power to do all

things, but not necessarily the power that has done all things that have been done.

The third hypothesis is that God is absolute goodness. And the conclusion is; that, no evil can come out of Him.

The error of this hypothesis is two-fold. It reduces God to a mere quality of being or principle and tends to the conclusion that every principle is good. We discuss it here, not so much for the purpose of proving that evil does exist, but because the error referred to was introduced at this point. We gladly admit that God is absolutely good, but when an attempt is made to reduce Him to mere quality or principle, and when that principle is declared to be impersonal, we will not be content to pass it without notice.

We first notice the fact that the proposition is a contradiction in terms.

By no law of language can a personal pronoun be used to designate a mere quality or principle. How would it do to use the pronoun "he" or "him" in speaking

of the principles of mathematics? The teacher of Christian Science himself would not do such a thing. Or how would it do to say "it" when speaking of God? The strongest believer in Christian Science, I am glad to say, would not do such a thing. And yet, it is just what they say when speaking of the principle of mathematics.

In the next place a principle has no perception. A being or person can perceive the principle of mathematics, but the principle of mathematics, cannot perceive anything. A principle may be called a law of mind but it is not mind. It may be called a line along which we think correctly, but is not a thought nor a thinker.

A principle without a person to think it out is cold and dead. It has no life, no vitality, and no existence except as it proceeds from mind.

Goodness is only the quality of being good, and to say that God is absolute goodness, is only to say that He is the quality of some person or thing which is good.

Goodness may be said to exist in God, or to characterize His dealings, but to call Him goodness is to make Him depend upon the nature, disposition or actions of another. It is, in fact, a denial of God's independent existence.

But what is meant by the proposition, that no evil can come out of Him? If immorality or real calamity was meant we would gladly accept it and defend it. But it is construed to mean, sickness, disease or punishment. We claim that sickness and death, by way of disciplinary punishment have often been the greatest manifestations of God's goodness.

Perhaps it would not be amiss to quote here from the Bible by way of confirmation. In Ex. xxxiii:19, God said to Moses, "I will make all my goodness pass before thee." And yet for forty years that people with their faithful leader wandered in the wilderness without home or shelter, until the last carcass of them, except two of the original stock had rotted. This is

history as well as inspiration, and yet the good results of that forty years discipline still lives after more than three thousand years have been buried in the grave of the past. Monuments of stone have been erected and have crumbled, but the afflicted Jews are to-day in every nation a perpetual monument to the goodness of God.

Do you say that the Jews as a nation have failed and are scattered forever? Admit it, and still without scrofula or consumption—with the pure blood of Abraham coursing their veins, they have as a nation died under the gorgeous glow of a glorious sunset, and the remnant of them, as the elect of God, still live to listen to the birds in their sweetest songs.

God is good, and far too good not to discern between good and evil—too good not to see that sin is ruinous to human happiness—and too good not to punish it though formulated and called by His name. This idea that the goodness of God contains nothing but universal mercy

is as dishonoring to God as it is ruinous to society. It is born of the devil for hellish purposes.

THEOLOGY.

The so-called theology of Christian Science deals mainly with the Bible and Jesus Christ.

We will give some of the teacher's words as we go along. "The more we know of the Bible without believing it as a whole the better we love it." That part of the Bible that can be twisted into any kind of a support of their theory they accept, that part which is not understood is not accepted and that part which condemns the theory is positively rejected. This will be accepted as a fair statement of their treatment of the Bible. The teacher said, "We can not get any information out of the Bible—we can get confirmation. There are degrees in awakening, and if Paul was more awakened than Mrs.—and you look on what he wrote, it confirms in you what you knew before. We

are the image of God and next to Him; hence we can get no information out of anything. There is no reason why we should accept the Bible as a whole except that "we have been taught to do so." It will thus be seen that the Bible is accepted in Christian Science or rejected according to the caprices of the human mind, and that too, with a theory to sustain.

The teacher said again, "Paul was the image of God. Mr.———was the image of God. If what Paul wrote was inferior to Paul it was therefore inferior to Mr.———." Thus you see he not only puts the Bible below Paul, but places it below himself, and at a discount with one of his pupils. I have often heard of persons who were so smart that they could not be taught anything; but never did I, till I met with Christian Science, find a man that was fool enough to acknowledge it. But here these, Christian (?) Scientists (?) lovers of the Bible (?) boldly claim that

the very best thing that can be said for the word of God is that it only confirms what they already know. To show that he did not accept the Bible as a whole he referred to Rev. xxii:18-19 and 2 Cor. xiii:8 as positive contradictions, and to say that the whole course of lectures was a constant attack upon orthodoxy christianity is not putting it too strongly. He said Orthodox Christians believe that Christ's work was vicarious, but we accept His life as an example. At this point a pupil asked him what he thought about baptism, and he said he cared nothing about it. They teach that Adam did not fall, because he would have no place to fall to. He could not fall outside of God. That the fall was in the belief that life was in matter, and that Adam's mistake was when he made his own body. A very small mistake to be sure, if the body was nothing after it was made. They teach that self-denial is denying that there is any power in the body. They also deny the

divinity of Christ and reject prayer altogether.

I have thus given an outline of what they call their theology without stopping to discuss it. I now ask the reader to decide for himself as to the appropriateness of the name "Christian Science," and as to what respect is due a practically secret organization, claiming to be the only true religion in the world, and at the same time teaching that there is no personal God nor devil, no Divine Savior, no sin, no evil, no disease, no death, no hell and no law but love, no fall, no atonement, no prayer and no Bible worthy of the name. Before God, I believe it is anti-Christ, and if they can heal at all as a result of their theory, I believe it is the devil transforming himself into an angel of light for the purpose of spiritual ruin.

I do believe they can in a measure relieve the sick but in no way do I believe their theory accounts for it, only that de-

signing men have been prompted by the devil to formulate a destructive theory and tack it on to a well recognized force in nature for the purpose of doing more harm than good. I believe that while disease tends to death nature tends to recovery, and that in many cases the sick would recover if let alone without medicine. I believe also that whatever will cause the patient to ignore and forget his trouble will aid nature in restoring health.

To satisfy myself that their theory could not account for the phenomena which they claim I have submitted to treatment with no results. I can sometimes drive pain from my head, and have relieved others, but others can have no effect on me whatever, for the simple reason that I am more highly charged with magnetism than they are.

I am willing to give equal justice to all, but after a thorough course of lectures and a careful study of the subject I am not only convinced that much of the prac-

tice is a humbug but that the theory is ingeniously devised out of old exploded theories, by designing and wicked men to satisfy their avarice and their lusts. And in most cases it is accepted by innocent parties who do not understand it nor see its results. But let it go on until their eyes are opened one by one, and many who went into it innocently and have been enamored with phenomena produced by physical magnetism and mental superiority will be too proud to back out of it squarely and will either drift along with the tide or practically losing their identity in society will be lost to its charms and sink out of sight.

Animal magnetism when properly used is a power for good in many ways, but when possessed in a high degree by wicked and designing men it is the most destructive and damning element of human nature. It will often cause innocent women to admire the company of men whose character is as black as hell itself, and un-

consciously overleap the bounds of all propriety, bringing upon themselves the unjust criticism of the public. It has caused jealousy to arise where no wrong has been meant. It has compromised the standing in society of innocent females, and then forced them on into the whirlpool of ruin. It has laid desolate a thousand homes and left a blot upon the good name of ten thousand children who by it are made worse than orphans.

It can produce faith in the poorest means for accomplishing good. It can transform the homliest face into an object of beauty and inspire the attention of the most intelligent persons, to listen to and believe the most miserable foolishness in the world.

It places the blushing innocence of womanhood, the integrity of true manhood and the rottenness of the gambler and the libertine in the ball room upon a common level and sends the lovers of pleasure home too proud to confess that they have

been influenced by it. It can engage the attention of orthodox Christians, throw doubt upon the divine veracity, still the lips of prayer, deny the divinity and vicarious work of Jesus Christ, swear that there is no devil, no evil, no sin, no hell and proclaim that there is no law but love. All this it has done, and more, and then to cover its deformity from the gaze of honest men outside of the ring it exalts itself by the name of Science, sanctifies its power by the ineffable name of Christ, and proclaims itself the only true religion in the world.

THE CREED.

YOU ask: "Has Christian Science a creed?" Yes sir, it has a creed, and they call it by that name. It is negative, dogmatic in the extreme, and tends to corruption, debauchery and shame. It contains three articles, as follows :

- 1st. "There is no life but God."
- 2nd. "There is no substance but spirit."
- 3rd. "There is no law but love."

The animus of this creed is easily seen when viewed in the light of other propositions. If taken together with the negation of all evil, sin and hell, as taught by Christian Scientist, it will be seen that the object of the theory is not the healing of disease; but the breaking down of all restraint, of all law and all human responsibility.

If there is no life but God, and if all that is, proceeds from life; then God alone

is responsible for all that is. If man is only a thought of God, as they teach, and has no distinct life of his own; then whatever man is, God is, and whatever man does it is God who does it, and He alone is responsible for what is done.

If there is no substance but spirit; then the body is nothing; and if the body is nothing, the actions of the body are nothing, and if the actions of the body are nothing they cannot sustain a relation to something, and of course where there is no relation there is no law, and where there is no law there is no penalty and consequently no restraint.

If there is no law but love, and if we are only constrained, and not restrained, by love; then, whatever we are constrained to do is right and lawful. This leaves every desire and every act of our lives free from condemnation of law, and makes all lives equally respectable and good.

But at this point we stop to ask, if there is no life but God, wherein all the

universe is is there any room for a creed? A creed is something believed; and since God knows all things, He cannot believe anything and hence if this article be correct the very idea of a creed, of which it is a part, is preposterous.

The second article is the foundation rock upon which the whole theory or superstructure of Christian Science is attempted to be built, and I cannot see why it is not first in the creed, unless, there be a premeditated attempt to catch the student unawares in its developement.

Upon this article hangs all their law and their prophets. By denying the existence of all substance, but spirit, they do not mean that spirit is the support of all that is, but that matter does not exist and that the human body is nothing.

In showing the falacy of the position I will call attention to a principle recognized by them and one unto which they often liken the Almighty, viz; the principle of mathematics. This principle is applied

in computing time, distance and velocity. But if there is no matter there is nothing from which to calculate time, nothing from which to measure distance and nothing from which or by which to consider the question of velocity.

A few years ago we had a total eclipse of the sun, and Fort Worth, Texas, was in the exact line of totality. The government and our best colleges had the very best men and means there for the purpose of taking observations. Here this principle of mathematics was applied and the calculations made years before, involving time, distance and velocity and under the most perfect means of observation the phenomenon began and ended to a second. Here the calculation involved the relation of three separate and distinct planets over which neither faith nor imagination could have anything to do whatever, showing to any sane person that they really and substantially exist. These things are known to the world of mankind and yet a

man of intelligence comes to Honey Grove, Texas, from the North, to teach innocent souls to believe that there is no such thing as matter. And for what purpose? For the purpose of indoctrinating them in the idea that there are no relations and no law but love.

During the lectures I asked the teacher to explain the effect observed in the mixture of incompatible drugs, over which faith had no control. He twisted in his chair and said, we had not come to that yet; and he never did come to it. Everybody knows that incompatibles such as acids and alkalies neutralize each other, and that when incompatibles are taken, into the human system the same work of destruction goes on there, showing that the human body is as real and substantial as any mineral drug.

The law of gravity forcing a ball, thrown into the air, rapidly to the earth proves that the ball is substantial and the same effect upon the human body proves that

it is as real as the ball, or the earth with which it is brought in contact.

The sensitive plate of the photographer will not receive any impression from the imagination, but an exposure upon a real subject will take the features and the complexion.

Again the effects of mental anguish on the physical constitution proves the body to be real. Take the case of Jesus Christ whom Christian Scientists accept as the ideal man, and when the Roman spear entered the pericardial sack there came forth water with the blood showing that mental anguish had produced physical disturbance and a consequent unnatural accumulation of fluid around the heart.

Now let us examine one passage in the Bible by way of confirmation. Paul says, "The flesh lusteth against the spirit and the spirit against the flesh and these are contrary, the one to the other, so that we can not do the things that we would." Here the apostles recognize the existence

of both flesh and spirit by the conflict going on between them. Have we not all experienced the same warfare going on in our being? Every one with one spark of honesty left must confess that he has, and yet where there is only one party, or nature, there can be no conflict. It is nonsense to say it is a delusion. There can be no delusion where there is no power to delude, and when you say that our experience in this respect is a delusion, you admit that there is not only some part of us to be deluded, but that there is something to produce the delusion.

If this warfare is a delusion, and on that ground you say that the flesh does not exist; then on the same ground, you may say that the spirit does not exist. Precisely upon the ground of this struggle within us for something better, is the argument made for the existence of a better nature—and upon the same ground must the reality of a worse nature be recognized, for the one can not be consider-

ed except from the standpoint of the other.

The idea of Christian Scientists, that everything is to be viewed from a spiritual standpoint, is utter nonsense. As well may you talk about viewing a house from the standpoint of the house as to talk of viewing the body from the standpoint of the body, or the spirit from the standpoint of the spirit. The body is the house, the spirit is the occupant, and so long as they are both in existence each one must be viewed from the standpoint of the other. Right here the teacher gets fuddled, and tries to befuddle his class by saying that man's real self is only a thought of God. And now we have it gone to seed. Man is one of God's thoughts. What man experiences is a delusion. Therefore what God experiences in one of His thoughts is a delusion. No sir, the delusion is in Christian Science, and the object of the delusion will be clearly seen before we reach the end.

If the body is nothing, then, the actions of the body or nothing, and as there is no such thing as physical action in fact, there are no physical relations, and if there are no relations there is no law; hence, the third article in this remarkable creed. "There is no law but love."

Here Christian Science raises the red flag of anarchy, and with a defiance more dreadful than the bombs of Chicago, flings to the winds the authority and restraints of all law human and divine. Is our civilization ready for such a revolution? I say revolution, because I was plainly told that the adoption of Christian Science meant a complete revolution of all the theories I had ever held and taught. And in writing this little book I am only preparing to bring upon myself the curses of every free-lover from Maine to California.

Dr. Gibbon said that Christian Science would make a man love another man's wife as well as he would his own. One of

two things, and only two, was meant. Either he would love the other man's wife more than her husband would tolerate or else he would love his own wife less than she would tolerate, and in either case it would be the destruction of the marriage relation.

I will now give the definition of law:

1st. A rule of order or conduct established by authority; an edict of a ruler or a government; a fixed regulation; an expressed command; a decree; an order.

2nd. The appointed rules of a community or state, for the control of its inhabitants, whether unwritten, as the common law of England, or enacted by formal statute, as against or according to law.

4th. (Morality.) The will of God as the supreme moral ruler, concerning the character and conduct of all responsible beings; the rule of action as obligatory on the conscience or moral nature; the rules of external conduct which arise from the relations of men to each other in society

and the mutual rights which are founded on these relations.

I do not suppose that an open and speedy attack upon the laws of our country is contemplated, but it is a delusion of the devil; an excuse by which poor deluded souls may cheat themselves into the belief that they may do what they will without transgression of law and therefore without sin.

We may perhaps indulge the hope that only a few of those, at least in the South, who believe in the healing power of Christian Science adopt this article of the creed, but just so sure as the belief becomes general just that sure will red hot anarchy run riot in this country. Then good bye to the purity and sanctity of home and the marriage relation, and good bye to all that is worth living for.

It is unnecessary to argue the unreasonableness of this dogmatical and dangerous creed. We may only wonder that in this country of enlightened civilization there is

a practically secret organization with over thirty-four thousand teachers, privately promulgating this crystalized and formulated monster which threatens the very overthrow of every home and the ruin of every mother, wife and daughter in the land. And an organization too, claiming to be the only true religion in the world, and proposing to organize Sunday Schools for the fortification and upbuilding of their principles; which, though destructive of every principle of holiness, they vainly attempt to sanctify by the blessed name of Christ.

On being questioned in regard to profane language, the teacher said it could not be wrong, and being questioned further in regard to the moral quality of actions, he made light of the idea that they had any moral qualities, as the actions themselves were nothing.

These illustrations of his teachings are to show what is meant by that article in their creed which says there is no law but

love. He said, also, that man cannot violate the law of God, for, if he could, God gave him the disposition and He is responsible. The treatment of disease is supposed to sustain an important relation to the theory, and actually proceeds upon the hypothesis that the theory is true.

I will, therefore, give the treatment for cancer, which is generally supposed to be inherited, and which would be the same in case of any inherited disease, together with the line of argument begun after several days, in case there is no improvement: The treatment is given silently, with the eyes of the patient closed, relying upon an unseen power to reproduce the thought in the patient's mind, and is about as follows: "You are not suffering from cancer, for there is no cancer. God is omnipresent, and nothing can exist outside of Him, and there can't be and cancer inside of God. God is omnipotent, and nothing can exist without Him, and He never made any cancer. God is absolute goodness, and noth-

ing evil can come out of Him, therefore you have no cancer, because there is no cancer."

This is kept up for four or five days and then they begin the line of argument, which is as follows: First days argument, "You are not suffering from cancer at all. If you were suffering from cancer that would be sickness, and sickness would lead to death; and you cannot die for God is your life. You cannot be sick, for God is your health. You cannot be weak, for God is your strength. You cannot fear, for God is your peace."

Second day's argument, "You are not suffering from cancer on account of the deceitfulness of your parents. You are not suffering from cancer on account of the deceitfulness of the race. You are not suffering from cancer on account of the deceitfulness of your associates. You are not suffering from cancer on account of the deceitfulness of yourself nor myself," followed by the rea-

sions given in the first day's argument.

Third day's argument, "You are not suffering from cancer on account of the selfishness, jealousy, revenge, envy, maliciousness, hatred or enmity of your parents, of the race, of your associates, of yourself or of myself," followed by the reasons again.

Fourth day's argument, "You are not suffering with fear on account of the guilt of your parents, of the race, of your associates, of yourself, nor of myself," followed by the reasons again.

Fifth day's argument, "You are not suffering with weakness on account of the foolishness of your parents, of the race, of your associates, of yourself, or of myself," followed again by the reasons of the first day.

In the treatment of weak persons the magnetic contact will sometimes produce a sensation which will make them confess that they are better, and if their trouble is largely mental, producing nervous weak-

ness and functional disorder without any organic disease, they often recover. This effect is not peculiar to their treatment however, but is identical with the effect of any other means that will get the patient to ignore and forget his trouble.

I will, in this connection give the printed rules to patients, which have, at least in the estimation of some in Texas and elsewhere, thrown suspicion on the motives of the Scientist who thinks there is no law but love.

RULES FOR PATIENTS.

Do not mention your disease to any one.

Do not allow any one to mention your disease to you.

As you improve do not be ashamed or afraid to acknowledge the fact to any one when it is suitable to do so; this will facilitate your improvement, and it may help those to whom you speak encouragingly.

Do not speak evil of any one.

Allow no one to speak slightly of Christian Science in your hearing, and if you can not avoid this otherwise,

absent yourselves from their presence.

Above all, do not CONCEAL anything from your Scientist, who holds all his patient's communications confidential.

One CONCEALED trouble might be the very thing your Scientist should know in order to cure you."

The capitalized words in these rules and the manner in which they are put together, with the fact that the patient is urged to put him or herself entirely under the influence of the Scientist, and the fact that all persons are excluded from the room during treatment, except the Scientist and patient, have caused the gravest suspicion on the part of those who fear the ill use of the power of animal magnetism by those who know no law but love.

No reflection is meant for the innocent; and no person should feel aggrieved because of this exposure of the creed and practice, unless he has adopted it with its consequences, and in that case he should be willing to avow it openly.

THE PHENOMENA.

I have often been asked how I account for the phenomenon of Christian Science and at the same time reject and condemn the theory. I will say in the first place that Christian Science, as such, can produce no phenomena. It is the sheerest folly for its advocates to claim that there is anything like phenomena when they deny the very existence of every thing essential to the theory of phenomena. Phenomena belongs to the material universe, and denying the existence of matter they deny the existence of all phenomena. Their theory denies the phenomena of God's existence and power by denying the existence of all matter.

A phenomena is understood to be something in matter apprehended by observation as distinguished from its ground of substance, but if there is no matter there

is in truth no ground of substance from which a phenomenon could be distinguished; hence to deny all matter and talk of phenomena is nonsense.

Blank space is incapable of any phenomena whatever, and every sign of the weather is phenomenal of something that exists in contradiction of their theory.

Just here the advocates of Christian Science beg the question most piteously. They propose to deny all physics and to deal altogether with metaphysics, and utterly failing in the field of metaphysical argumentation they want to know what is to be said of the phenomena of Christian Science.

I can and do believe in all the phenomena that can be produced by any advocate of Christian Science of whatever school when the phenomenon is apparent and palpable, but I deny the power of any negation to produce the thing denied. That is, I admit that the advocates of Christian

Science can produce phenomena, but I deny that their denial of phenomena can produce phenomena.

Jesus Christ did not still the storm and the sea by saying there was no storm and no waves, but by saying, "peace be still." If a denial of all matter and consequently all phenomena had any power at all, it would rather be to prevent phenomena than to produce it. But as a negation is nothing it can have no power whatever upon something; and of all the nothings this world has ever heard of the nothing of Christian Science is the merest nothing of all nothings.

To show that their theory has nothing to do with the phenomena produced by them, it is only necessary to notice that according to the theory the power to heal resides alone in the truth and not in the Scientist. Not in the faith of the patient, mind you, but in the truth. Now put alongside of this proposition the admitted fact that some are better healers than oth-

ers and you will see their theory vanish into the thinnest nothing.

If the power to heal resides alone in the truth and is in any way peculiar to Christian Science it must necessarily reside in the formulated truth of Christian Science; and if in the formulated truth of Christian Science, then, the phenomena would depend upon the exact utterance of that formulated truth. It will now be seen that if their theory accounts for the phenomena, the only thing required in any person to produce it, is the ability to memorize the exact form of words and go over it with their eyes shut. This a child can do as well as Dr. Gibon, and yet they admit that some are better healers than others.

During the progress of the class I forced Dr. Gibon to acknowledge that the phenomena did not necessarily prove the theory to be correct, but said he, it is the most reasonable one we have. I decided that it was the most unreasonable one and determined if possible to demonstrate the

fact. I treated myself, my wife and little daughter without denying the existence of evil. Each case recovered, though the phenomena was not sufficiently marked to fully satisfy me that it was due to my treatment.

Some time after I visited a young man who had been in bad health for years and on two or three occasions had bled from the lungs(?) I expressed the belief that in some cases cures could be made, and found a desire to have me treat him. I gave him and the family some special directions and when we were left alone in the room we closed our eyes, and I fixed my mind on him intently for several minutes. He afterwards confessed that he felt better and I told him that he would get well. He thought I had given him a Christian Science treatment, and was inspired with hope. I went away leaving him to enjoy the hope thus inspired together with the absent treatment, not of Christian Science, but of absence. This

was all I did for him except to pray for him and in six weeks his cough was gone and he was strong and seemingly well. In all the cases treated by Dr. Gibon or any of his class there has not been a single case where the phenomena has been more striking, and not one word of their formulated theory or treatment was used in producing it, except that I told him not to think evil of any one, and to eat what he pleased. This I did in order to free his mind from bitterness and anxiety, and all other directions would have been given by any thoughtful physician, and I here assert that if he could have believed it, the directions given would have done all for him that was done.

One magnetic contact inspired hope and this led him to follow the directions given, and following the directions gave nature a chance to restore health, which it did.

This accounts for the admission that some are better healers than others. It is simply because some are more highly

charged with magnetism than others and can more readily inspire hope in the patient and better control their minds and actions.

This power that inspires hope in the afflicted is a well recognized force in nature and is common to every walk of life. When possessed in a high degree it will give the preacher the attention of his congregation, the lawyer the confidence of the jury and helps the gambler to capture his victim. It has helped to win thousands of patients to health and as many to paths of virtue, while, on the other hand, it has charmed thousands with vice and led them into paths of dissolution, ruining their health and destroying their souls. Possessed by the pure and the good, it is a blessing to the bodies and souls of men, but possessed by the wicked and the impure it is the charm of sin and the sting of death. Blessed is the man who has it and uses it for the good of men and the glory of God, but woe to that man who

uses it to satisfy his avarice and his lusts.

The power itself is animal magnetism, and when brought into play by the preacher, the lawyer or the physician it is done unconsciously, and I doubt the propriety or the piety of using it in any other way, unless it should be for the purpose of experimenting for the good of mental science. The conscious use of personal, animal magnetism is exceedingly trying on the physical constitution, and the possession of it in a high degree is no sign whatever of great physical strength, but rather to the contrary. It is peculiar, more or less to certain temperament, but shows itself most strikingly in those of overworked brains. If used unconsciously, and consistently, with a pure and useful life, it can do no harm, for in that case it is bounded by the laws of health and good morals. But if used consciously and for improper ends, it breaks down the nobler impulses of humanity, fills the mind with evil thoughts, turns the whole tide of its

strength in an evil direction and tends rapidly to the overthrow of the physical constitution, without losing one particle of its power. On this account, I could not too often nor too strongly warn innocent people against the dangers of animal magnetism, whether possessed by themselves or others, especially in our towns and crowded cities.

Before bidding adieu to the reader, I want to record my belief in the power of God to heal disease. I believe that God is the only creative and restorative power in the universe (Satan's power is destructive) and I believe that as the Holy Spirit proceeds from God, for the restoration of the soul, so the vital principle of every drug proceeds from God for the restoration of the body. Beyond this James teaches that God will heal in answer to prayer. He does not heal every one for whom prayer is offered, neither does He heal every one who takes medicine, any more than He saves every one with whom

the Holy Spirit labors. But the truth of Christian Science must be established by the recovery of every case; because they hold that there is no disease in fact, and that the truth will make the patient conscious that all is good, and that sickness is impossible. If there is no disease and truth is infallible, as they teach, it is out of the question that they should lose a single case, or fail in a single case to make the patient feel entirely well. But there have been numbers of failures, and there is a noble, good woman in the asylum at Terrell, Texas, now, upon whom they utterly failed, not only to cure, but to prevent insanity.

But enough has been said. The whole theory is false and destructive; and all the practice based upon it is a fraud. I would as soon take the money out of a man's pocket as to mesmerize and delude it out of his hands. But when it comes to the money Dr. Gibon is as materialistic as any other physician, and actually made

more clean cash than any two doctors in the same length of time. There are many, no doubt, in it who are innocent, good people, but with the founders and leaders, avarice, and perhaps something worse, is at the bottom.

The following positive contradictions are here given to show the utter tomfoolery of Christian Science:

1. (a) God is the only life. (b) God is a principle, like the principle of mathematics.
2. (a) Man is the image of God. (b) Man is a thought.
3. (a) Man has no body. (b) Adam made his own body.
4. (a) There is no evil. (b) Evil thoughts paint themselves on the body.
5. (a) Adam never fell. (b) The fall was in thinking that life was in matter.
6. (a) There is no disease. (b) We can cure all diseases.
7. (a) The carnal mind is nothing and nothing cannot produce something. (b) The carnal mind produces the belief that we are sick.

Many others could be given but these are sufficient, and comment is unnecessary.

THE NAME.

Perhaps something should be said about the name, "Christian Science." Some say it is a misnomer. Strictly speaking it is, for there is in it neither science nor Christianity. The name, however, serves its purpose. This is the age when seven women take hold of the skirts of one man and say: "Only let us be called by thy name to take away our reproach." Its founders and many of its adherents care nothing for Christianity nor for science. I will venture the statement that among the thirty four thousand teachers there is not a single scientist of any note. And as to the theory, there is not a thing peculiar to it that has not in one form or another been exploded and laughed out of countenance time and again. The theory that matter does not exist has been dead and buried so long that its grave-stone

had tumbled almost into forgetfulness.

To recognize it as "Christian" is blasphemy, for it is not only out of harmony with the Christian religion but is the worst enemy to it that threatens the church to-day.

Its adherents, claiming to be christians, deny the doctrine of Christ's atonement, and ignore any remedial system, on the ground that the human body is nothing and that the soul is incorruptible—that man was, is and always will be the perfect image of God. It ignores faith altogether and thus puts at naught the very ground of the Christian's hope. Hope itself with them is essentially thrown to the winds, since they claim to believe nothing they do not know and understand. Touching this point they are agnostics and not Christians.

Christian Science is worse than a mere misnomer. It is named for a purpose and is all the more dangerous for its name. The worst of foes are not those who meet

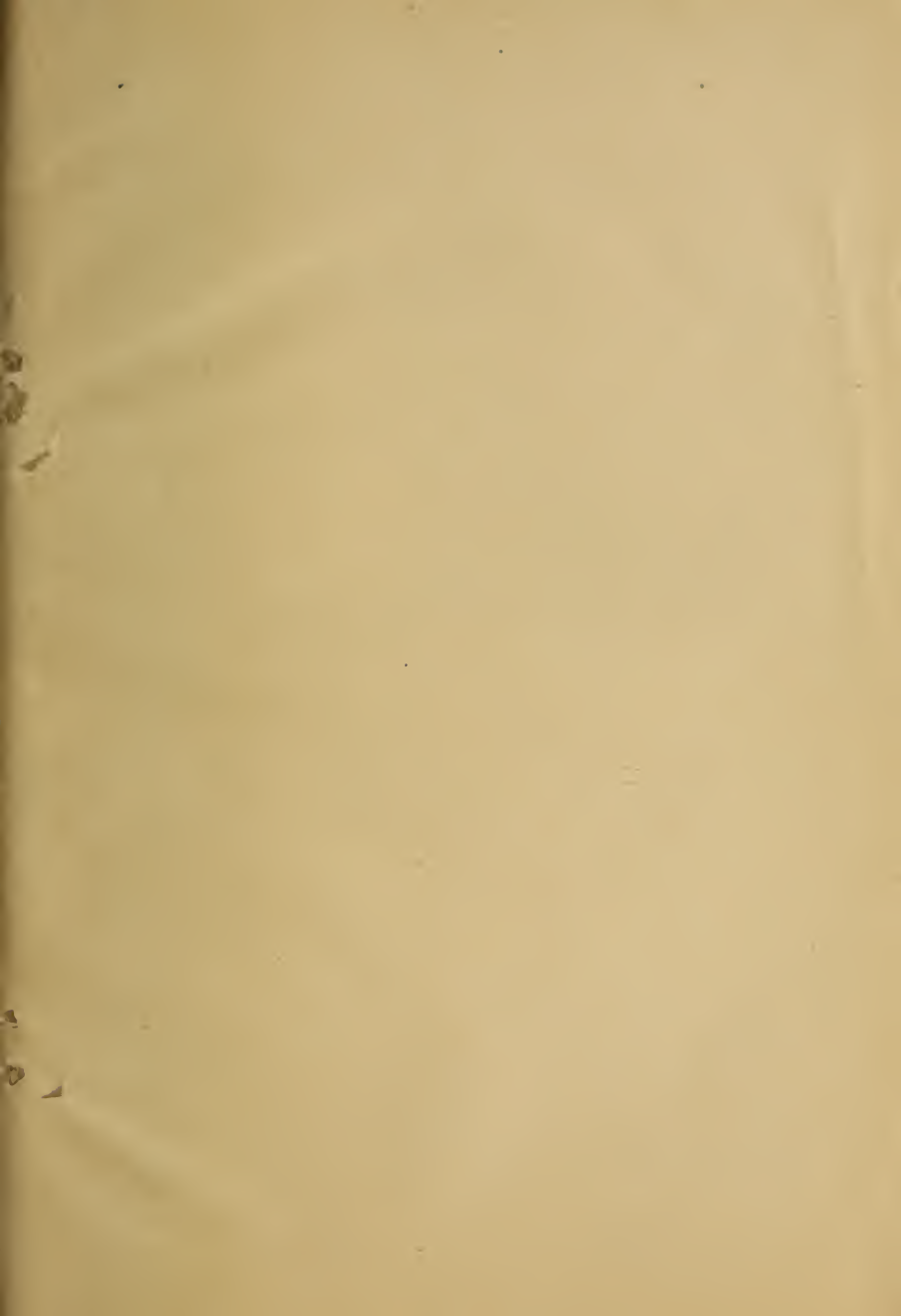
us on the open field with weapons of war and marching to the sound of martial music, but those who come with honied words of simulated love.

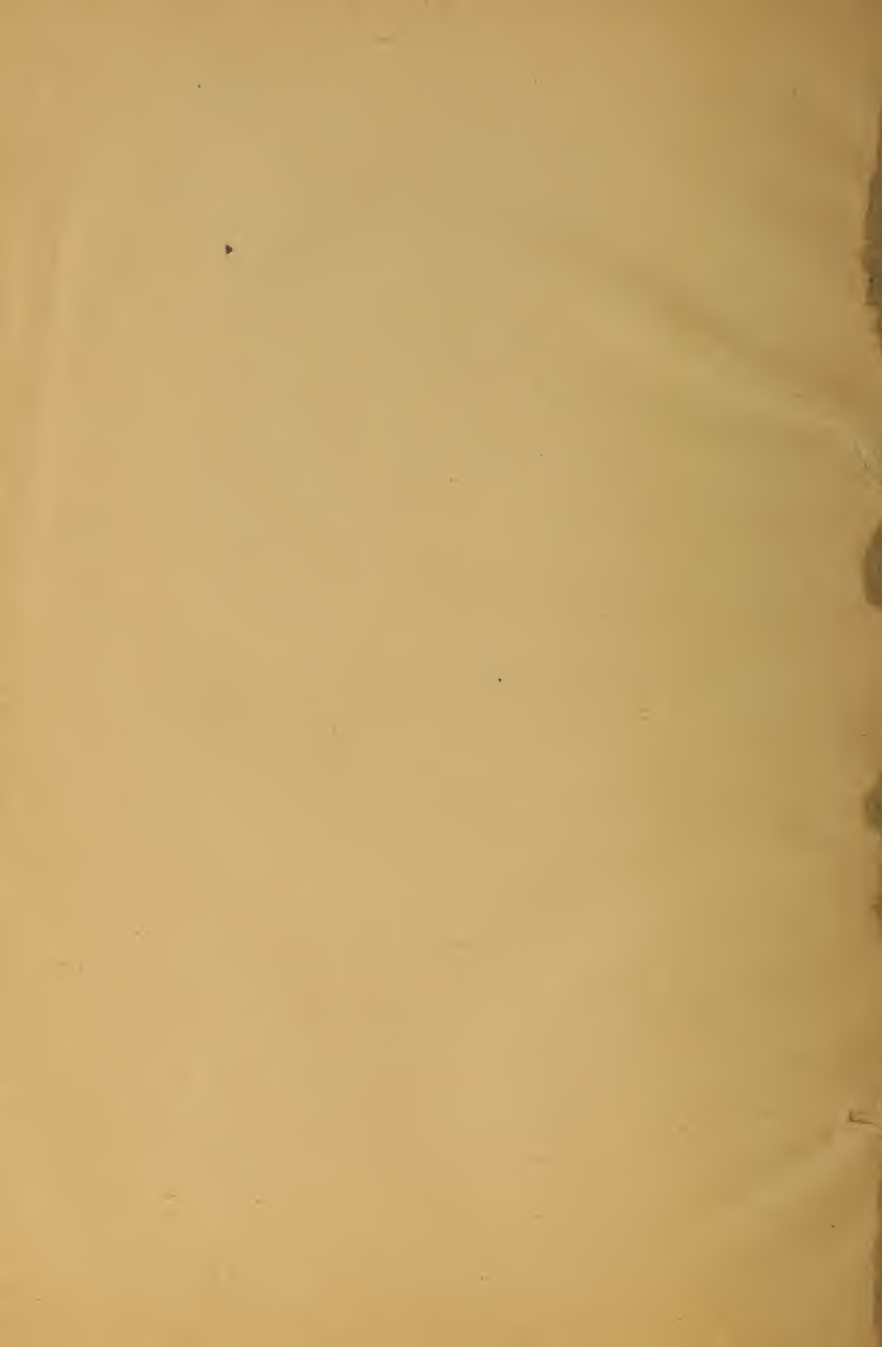
Christian Science is like Joab asking Amasa, "Art thou in health my brother?" But when he would appear to take him by the beard to kiss him, smote him there within the fifth rib and shed out his bowels upon the ground. It is like Judas, that miserable villian, who carried no sword, but approached his Master with deceitful kisses, and by that sacred token betrayed Him to his foes.

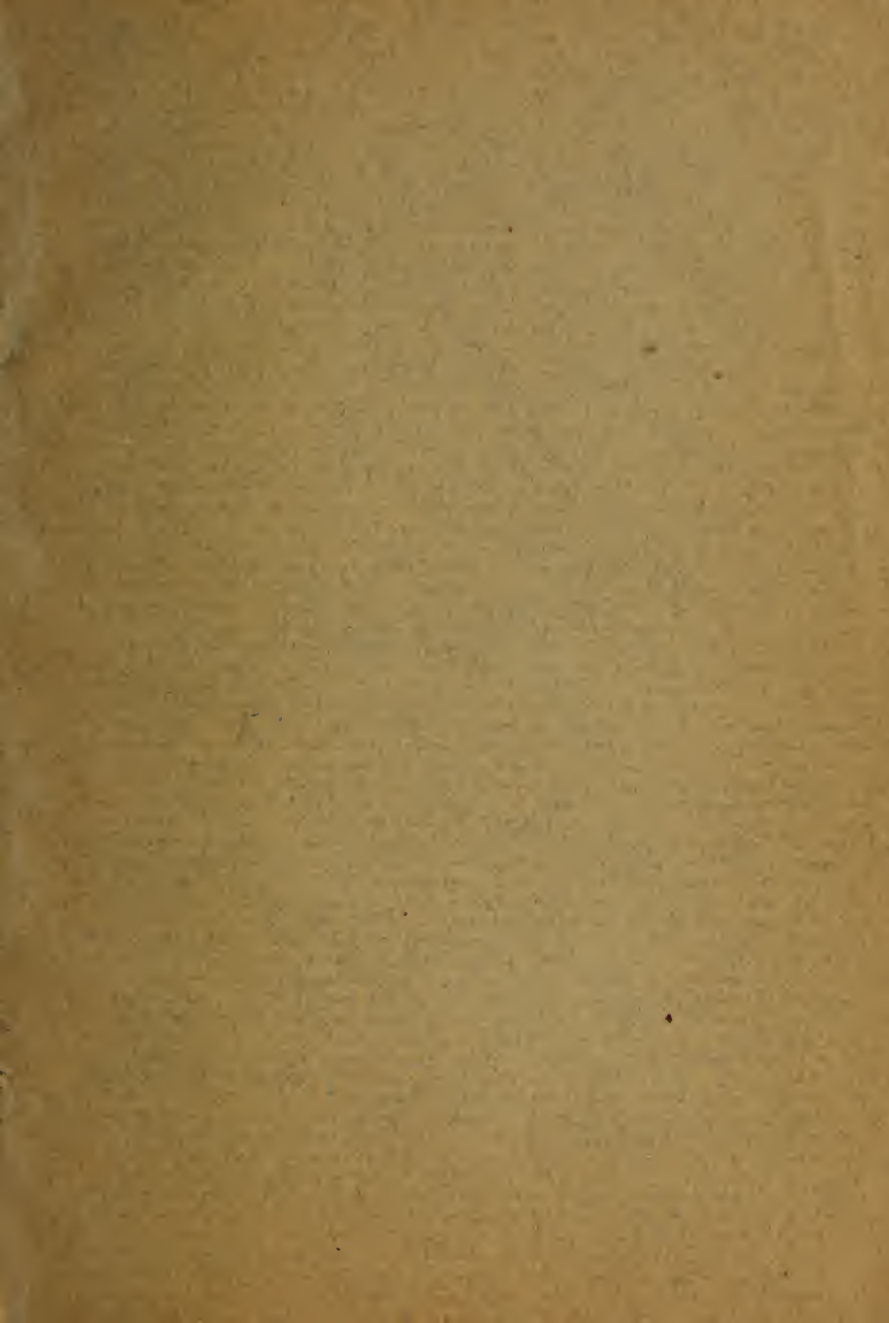
The writings of Tom Paine or the ravings of Ingersoll are the merest innocence compared with this formulated monster which names itself "Christian" for the purpose of insinuating itself into the churches to destroy their bulwarks of faith and hope which raving infidels have never scaled nor battered down. It speaks like a gentleman and scholar and uses language of courtesy and courtship in its

reference to Christianity, but when it uses the very technology of Christianity it is with that infernal ingenuity that empties it of its very life blood and lays it low at the feet of scoffing infidelity. There is one thing I honor Dr. Gibbons for, and that is he left his church because he thought Christian Science inconsistent with orthodox Christianity, and I here say that no man with proper self respect who believes in the theory and creed of Christian Science, I mean the Eddy School, will remain in any orthodox church.









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